

Christian Courier

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Access to local TV easy for churches

Little-known outreach costs only hard work

Irene Bom

PETERBOROUGH, Ont. — Ineke De Klerk is trying to spread the word about what she thinks may be one of the least-known and lowest-budget local evangelistic opportunities for individual churches.

Once a month De Klerk heads out to this city's cable television studio where she co-hosts and produces a Christian interview program with a volunteer crew from her church. Called "There is a Season," the half-hour program airs twice a month to local viewers at no cost to the church.

"I can't believe what a wonderful opportunity this is," says De Klerk, a homemaker and former speaker for the Christian Women's Club.

"It means a lot of hard work and energy, but it's free," adds De Klerk, who became interested in the program when she moved to the area four years ago.

Local cable television companies with over 2,000 sub-

scribers must include a community services channel to broadcast local athletic, cultural and religious activities. Airing is free, providing that applicants tape and produce the entire show by themselves.

Community producers are encouraged to be creative with the format of the program, says Sylvie Powell, spokesperson for the umbrella-group Canadian Cable Television Association.

Local input unique

This summer's decision to allow a Christian pay-TV channel may mean less interest in local religious programs, says Peterborough community television producer Dave Seeley.

But De Klerk maintains that there is still a place for Christian programs with local input and a local broadcasting range.

"Most of the time I interview city residents who are well-known and respected by

the viewers," she says.

"The local range helps people identify with my guests."

De Klerk recently found a way to increase local content on the show. Upcoming programs will fill the two minutes of advertising time with clips from the local Christian school and crisis pregnancy centre.

"God just keeps opening more doors," says De Klerk.

Program production by volunteers means a lot of hard work for her crew of seven, who must erect their homemade set and tape and edit three programs during three hours of studio time.

"The strain of setting up the whole set sometimes shows on the hosts' faces during the program," says De Klerk.

Technicians receive several workshops in camera work and lighting before going on to learn more by trial and error, she says, adding that the pro-

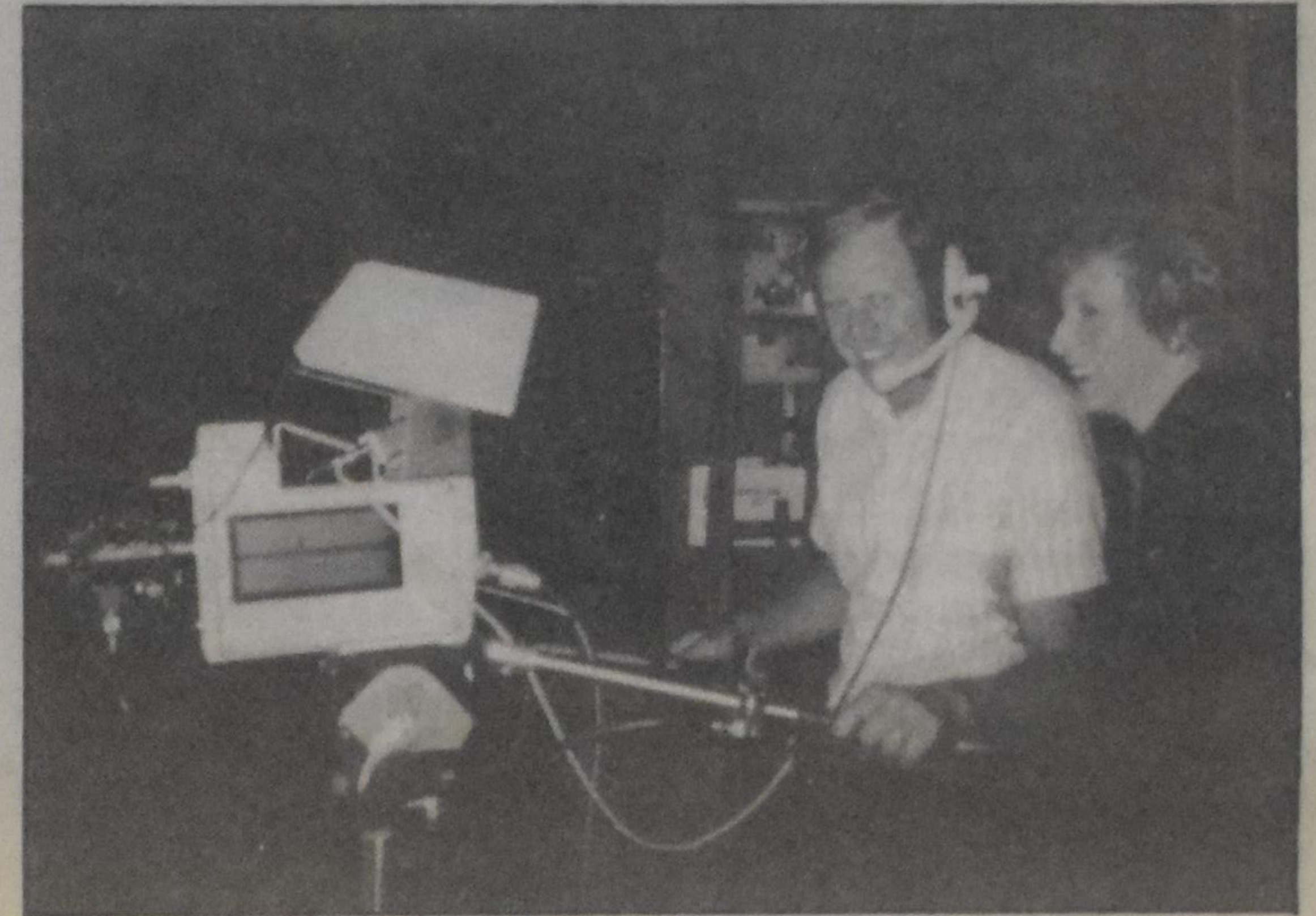


PHOTO: INEKE DE KLERK

Volunteer cameraman Rinus De Klerk gets ready to shoot his wife and local Christian T.V. show host Ineke De Klerk.

gram has come a long way since it began 15 years ago.

There are approximately 225 cable community-access studios in Canada. A bi-annual survey shows that the average amount of community religious

programming has dropped slightly from 9.4 percent in 1990 to 7 percent in 1992.

Regional percentages range from 3 percent in B.C. to 10 percent in Ontario to a high of 19 percent in Quebec.

Reformed Christian scholars meet in Hungary

Debrecen conference examines task of Christian higher education

Marian Van Til

DEBRECEN, Hungary — "It was a miracle that we could meet here in freedom to discuss Christian higher education," exclaimed Dr. John Vander Stelt of Dordt College, Sioux Center, Iowa.

Vander Stelt was one of a

number of Reformed Christian scholars from Canada, the U.S., the Netherlands and Hungarian-speaking parts of Eastern Europe who gathered in late August in Debrecen, Hungary. The attendees are members of the International Association for the Promotion of Christian Higher Education (IAPCHE).

The Debrecen conference was "all about ... Christian scholars learning from one another," said Dr. Paul Schrottenboer, former executive secretary of the Reformed Ecumenical Council based in Grand Rapids, Mich..

Inspiring historic setting

The setting was conducive to that. IAPCHE met in the Reformatus Kollegium which dates back to 1538. The Kollegium houses one of the finest collections of tomes from the

early Protestant era and stands adjacent to the Great Reformed Church in what is appropriately called the Kelvin Ter (Calvin Square).

Reformed Bishop Lorant Hegedus, who opened the meeting, was eager for IAPCHE to meet in his country. Three years ago as the conference was being organized, Bishop Hegedus told Schrottenboer and then IAPCHE chairperson Peter De Vos: "For 40 years we have been largely isolated from Reformed activities in the rest of the world. We now want to learn what you have been doing and thinking during this time." Hegedus was assured that "we in the West are just as eager to learn of your experiences in East Central Europe."

Vander Stelt explained IAPCHE's "vision" to those gathered: to be "distinctively

biblical (but not biblicistic), authentically Christian (but not triumphalistic), and overtly Reformed (but not exclusivistic).... [We] scholars and educators need to spell out the

implications of [our] beliefs for our academic task of educating men and women to become better equipped leaders in self-effacing service," he concluded.

See SCHOLARS p.2...

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Thinkbit

According to an etymologist, the word "god" comes from the Old English word "gauh-ed," meaning the invoked one.

From: a radio program

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News

Scholars examine Western civilizations



PHOTOS COURTESY HARRY FERNHOUT

The conference group at the castle in Sarospatak.

...continued from p.1
Dr. Bob Goudzwaard, an economist at the Free University of Amsterdam, took a sobering look at the economic situation in Europe and its implications. Making points from European history Goudzwaard avowed that "only if we as a European continent are willing to look together at our common past as into a mirror of ourselves, will the common European civilization have a future."

Christian higher education has not become a "great force" in Western culture because "the dominant idea has been that 'science' can be undertaken only in the area of what can be understood mathematically and on mechanical terms," said Goudzwaard.

He ended with an appeal to Russian philosopher Nicolai Berdiajev, who was banned from the U.S.S.R. because he

defied Stalin's atheism and who observed that capitalism can arise only in a culture that has lost its sense of *askese* — its desire to meet human needs. Referring to Berdiajev, Goudzwaard asserted that the task of Christian higher education is to prevent students from receiving only fragments of knowledge; to imbue them with a desire to heal; and to inspire them to engage in research that will meet the needs of society.

Faith and science not strange bedfellows

Dr. Johan van der Hoeven, a colleague of Goudzwaard's from the Free University, analyzed the age-old problem of how faith and science relate. Van der Hoeven said that "faith looks at the world as 'data,'" that is, that which is not just "there" but as that which is *given* — and that means that "we cannot manipulate it, for it

has been entrusted to us." For science, however, the "data" is decisive; it can be "manipulated in an assumed autonomous way or responded to as that which has been given by God." Faith, though, says that science should deal with the world as God's revelation.

Another Dutch scholar, Prof. Kar Schippers of the Theological University of Kampen, examined the relationship between the church and Christian higher education, saying that both, in their way, "hand on the tradition of faith." It is the church's concern that Christian higher education is done in an ecumenical way, said Schippers, and for the welfare of the earth.

Schippers concluded that the church and Christian higher education "need each other." Especially in the European context, he said, "ecumenical cooperation ... is crucial" and "the days of confining oneself to one's own possibilities and intentions are over."

Reformed educational vision resists dichotomy

Paul Schrottenboer presented a historical survey of Christian higher education in the U.S. from the founding of Harvard in 1636 (as a Christian institution) until the present.

Schrottenboer also reflected on the contribution that Reformed educational institutions and scholars have made to Christian higher education in the U.S. Reformed scholars, he said, are now particularly influential in the Christian College Coalition, an affiliation of 85 Christian colleges and universities.

Reformed scholars "shied away from the view that faith and science occupy two different fields," noted Schrottenboer, and from the view that the Bible offers no perspective to science.

Schrottenboer ended with 10 lessons to be learned from surveying American Christian higher education. The church, he said, has not been a faithful leader of liberal arts education and has "failed dismally to meet the needs of an industrialized and technological society, and failed to prevent the pervasive secularism of science."

Nor, he said, has theology proved able to "provide the integrating medium" in bringing together a true faith and learn-

ing. Schrottenboer believes that the formation of "a set of biblically derived educational principles which function as an educational creed" would be of greater impact.

He ended by saying: "The guiding principles of Scripture ... and our responsibility to bring all our thought 'captive to Christ' should serve as 'control beliefs' in our scientific activity."

IAPCHE has held five international conferences as well as a regional conference in Harare, Zimbabwe. The contents of the conference papers presented in Hungarian are not yet available but IAPCHE will work at producing them for English-speaking audiences.

With files by Paul Schrottenboer

New fellowship in a catacomb

Harry Fernhout

For me, the most precious moment of the International Association for the Promotion of Christian Higher Education (IAPCHE) in Hungary took place far from the impressive oak-panelled lecture hall of Debrecen's Reformed College — in a wine cellar in Sarospatak. Here the language barrier which dogged the conference became, for a time, irrelevant.

In the communist era English was not taught in Central and Eastern Europe. While most of the conference participants from this region could understand Hungarian, communication with those of us from Western Europe and North America was extremely difficult. Simultaneous translation of the lectures and formal discussion provided only part of the solution; conferences also happen around the coffee pot and over the dinner table. In these informal settings the language barrier was impregnable.

The second afternoon of the conference was devoted to an excursion to Sarospatak, the site of another historic Reformed College. Situated in the heart of Hungary's wine region, Sarospatak also prides itself in the huge wine cellar linked to the local castle. Obviously, our excursion would have been incomplete without a wine-tasting session in this cellar.

Shortly after supper the conference group descended the long steep staircases taking us 30 metres underground to the wine cellars. Here we found a maze of tunnels lined with over 4,000 wine barrels. The black walls of the tunnels were thick with the mildew wine makers cherish for the fermentation process. Several hundred metres into the tunnels we came to a large cave-like space with two long tables. Here a husband and wife team introduced us to the wonders of the wine emerging from this cellar. The woman obviously loved her work; the laugh in her voice as she introduced the wines needed no translation.

Music and wine overcome language barriers

After several samples of excellent wine the conversation in our cave became increasingly animated and jovial. A challenge to the Dutch speakers to favor us with a song received a quick response; soon the tunnels echoed to the strains of "Wij gaan nog niet naar huis!" This was all the incentive the Hungarian speakers needed; they launched into a folk song of their own. Then it was the English speakers' turn to contribute "Home on the range." And so it went for 20 minutes. Groups divided by language, trading songs for the sheer joy of it, finding ways to connect despite the barriers. Warming to the occasion, the Hungarian speakers might have sung well into the night had our guide not called a halt. From that point on, there was a new level of communication at the conference; blessed by God's gift of a good glass of wine, we had a new appreciation for one another as brothers and sisters.

What a fitting metaphor for our conference: Christians emerging from generations of suppression, singing for joy, in a catacomb, seeking in the Spirit for ways to link with sisters and brothers from the West in an effort to let Christian higher education see the light of day.

Harry Fernhout is president of the Institute for Christian Studies, Toronto.

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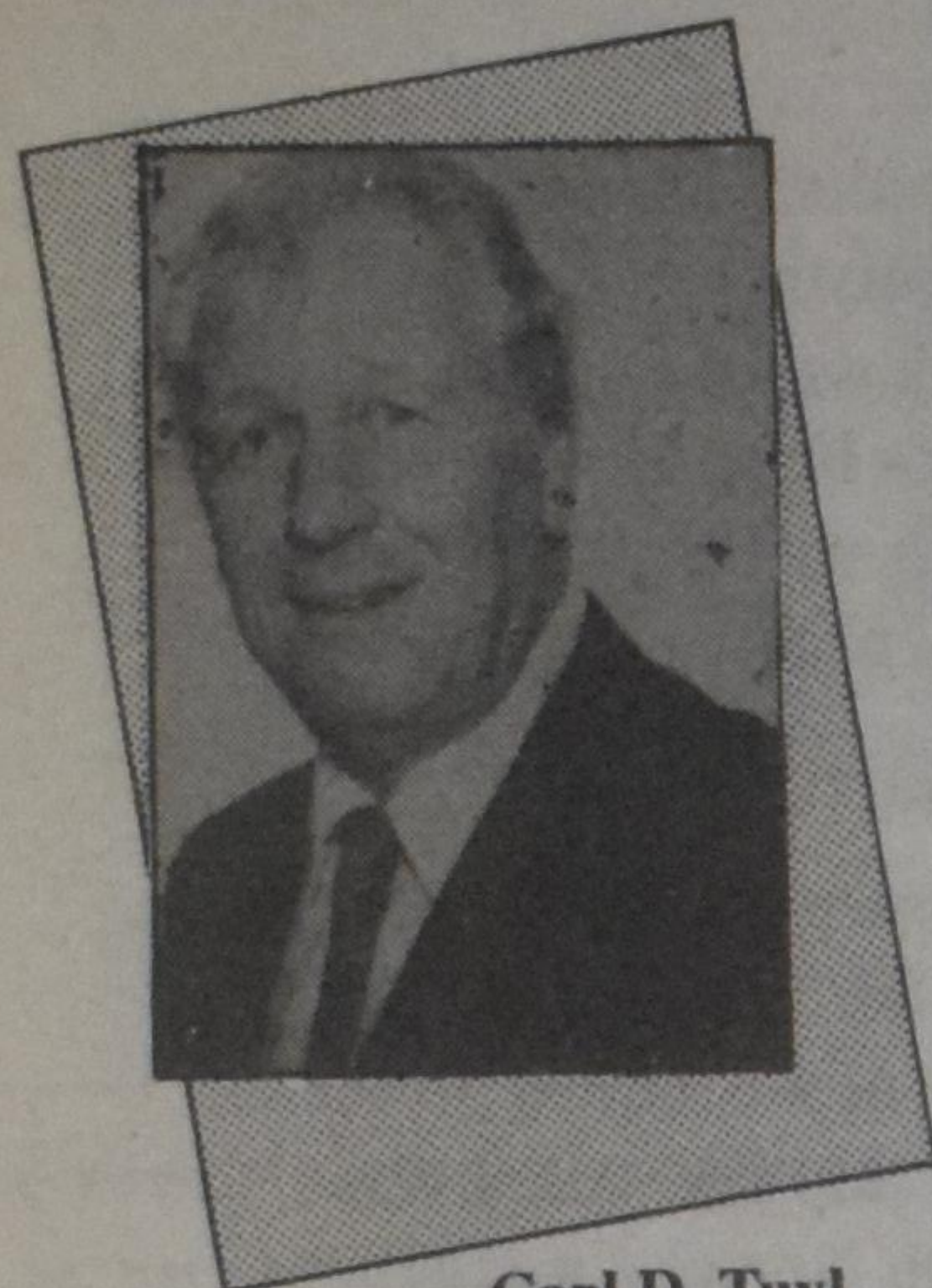
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Comment

PRESSREVIEW



Carl D. Tuyl

A billion here, a couple of billion there for bridges, roads, apprenticeships. You've heard it all. The radio, TV and the press saturate us with the stuff and we are already in election-overload mode. No wonder that it's estimated that 10 percent of the population suffers from abnormal anxiety. Just one hour of Prime Time News will do it to you.

Since everybody throws money around like it comes up in spring with the asparagus, let me, too, mention some small money details. The annual cost of the Senate: \$50 million; lost in space, one Mars Observer satellite: \$1.28 billion; unclaimed funds from outdated bank accounts in the U.S.: \$6 billion; cost of Monsieur's suits: \$2,500 a pop; and his staff occupied \$1,300-a-night suites; and the cost for a senior couple wanting to get insurance for a winter in the sun: just under 4,000 smackeros. Snowbirds about to head South with the geese might take note of the fact that in a letter to the editor of *Maclean's* a certain Mr. Colin P. Deacon called Newfoundland Canada's warmest province. Maybe the snowbirds should head East instead of South.

Most provincial health insurances now limit their coverage to about half the cost of treatment by U.S. doctors or medical facilities. Starting next year British Columbians will have to pay their own medical bills when the services they seek are deemed unnecessary. No more free tummy-tucks. Ontario, too, is squeezing its drug benefit plan. No less than 134 drugs will no longer be dispensed free of charge to seniors and people on welfare.

Pessimist of the month is Earl Sweet, assistant chief economist of the Royal Bank of Canada, who predicts that large-scale layoffs will be a feature of this country for the next couple of years. The surprise of the month: snow in Alberta and Saskatchewan. Cute saying of the month: "Life before 50 is nothing but a warm-up." (Perhaps you've noticed that I have been reading publications for seniors.)

In *Modern Maturity* I read this *cri-du-coeur*: "I am a widow of 63 who will shortly remarry. When I went into a bridal store the clerk assumed I was the mother of the bride. Isn't there somebody specialized in helping older brides?" Now there is a niche in the market for someone.

Remember our favorite corduroy socialist Ed Broadbent? He is crisscrossing the globe to advocate human rights. And somewhere I saw this ad for a Toyota Camry station wagon: "It's enough to make you want to start a family."

At the east end of Ottawa, no more than a 10-minute drive from Parliament Hill is the Rockcliffe Park suburb, which is home to the capital's genteel aristocracy. It has the strictest zoning by-laws in the country — no commercial buildings, no Becker's, MacDonald's, no video-shops, no garage sales and even no churches are allowed there. For-

tunately for residents who wish to worship occasionally, there is an Anglican Church attached to Government House, the residence of the Governor-General which is close by. Rockcliffe does not allow salt on its streets in the winter so that the paws of the community's dogs will not be stung by salt. All these gossip items come from Stevie Cameron's chatty book *Ottawa Inside Out*.

The recent diplomatic shock wave in the Middle East proves once again that it is good to replace a government that gets too entrenched in its own ideology. The previous Israeli government could have never done what Yitzhak Rabin did. Hats off to the man for this deed of courage.

The Polish Communist Party has been born again as the Democratic Left Alliance and it is expected to gain a share of power in Poland's election. People always long for the good old times. The good old times, however, never existed. "This is the day the Lord has made. Let us be glad and enjoy it."

President Clinton called in the troops — no less than three retired chiefs — to emphasize the importance of NAFTA. He made quite a ceremony of the signing of the side deals which, in a limited way, protect both the workers and the environment. Where were Nixon and

Reagan? Napping, probably.

Uemployment is swelling to perilous levels across southern Italy. Workers at a chemical factory poured barrels of toxic phosphorous on roads and set the stuff afire in a protest against the planned closing of their unprofitable factory by its owner, the Italian Treasury. Japanese companies, on the other hand, have built corporate tombs in cemeteries to honour their departed workaholic employees. As far as I know this has not been included in the collective bargaining on this side of the ocean! North American unions concentrate more on life-time advantages.

A study at Vanderbilt University concluded that a "chasm of

misunderstanding" exists between news organizations and religious leaders in the U.S. The study said that the "major sins" of the news media are a refusal to take religion as a matter for serious coverage. You could not accuse this beloved CC of that. It is so serious that it sometimes keels over from sternness. Both readers and editors agree that I should no longer refer to our prime minister as "Auntie," which according to the Oxford English Dictionary — and there is no higher authority in the English language — is a term of endearment. I cannot hold dear my own prime minister. Wow!

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Is history coming to the end times?

Descendants of Isaac and Ishmael met on the front lawn of the White House in Washington, D.C., on Sept. 13 to sign a declaration of principles that will lead to self-government for the Palestinians. The declaration also binds the Palestinians to end terrorism against Israel. After Israeli Foreign Minister Shimon Peres and PLO representative Mahmoud Abbas signed the documents, Prime Minister Yitzhak Rabin and PLO chairman Yasser Arafat shook hands.

It was a historic moment that brought tears to many eyes. Each side no doubt remembered the years of bloodshed. To step onto the road of peace was obviously not easy for two battle-hardened soldiers like Rabin and Arafat. Rabin and Arafat represent two ancient peoples who have been fighting each other for nearly a century.

Yet here was Rabin saying to the Palestinians, "We have no desire for revenge. We harbor no hatred towards you." He was followed by Arafat, who said through an interpreter that Palestinians are hoping that this agreement "marks the beginning of the end of a chapter of pain and suffering which has lasted throughout this century."

And who can forget Rabin's moving reference to Ecclesiastes 3: "To every thing there is a season, and a time to every purpose under the heaven ... a time for war and a time for peace." To that he added: "The time for peace has come."

A difficult road

Everyone agrees that the interim agreement is a fragile beginning. A significant minority on both sides are radically opposed to what took place on the White House lawn. And even the most sympathetic know that the road to a permanent and comprehensive peace, which includes coming to agreement on the status of Jerusalem, Jewish settlements in the West Bank, Palestinian refugees and the setting of boundaries, is strewn with land mines.

The greatest challenge facing the Palestinians in Gaza and Jericho is social unrest and economic collapse. Only if the international community comes through with strong financial backing and other forms of aid will Arafat have a chance to calm the fears of

his compatriots and reduce support for the fundamentalist extremists.

Arafat himself may well be assassinated in the near future like his Egyptian counterpart Anwar Sadat. But that will not necessarily sidetrack the movement toward peace.

A new dispensation

After what has happened in Eastern Europe we would be foolish not to believe that a revolutionary change of attitude is possible. And to think that the step just taken was brought about through Norway's excellent mediation efforts. As someone said about the process: "How we need a mediator when there is distrust and tension." Thank God for providing the Israeli and Palestinians with a mediator.

We are definitely entering a new era in international relations. That's not to say that utopia lies around the corner. It seems that a lot more blood will flow on this planet before the return of Christ. The real challenge still remains whether or not nations will embrace Jesus Christ as the mediator between them and God. It is, after all, the wilful separation between humanity and God that has caused all this hatred and bloodshed.

Yet we have embarked upon eventful times. The Spirit of God is nudging the world towards a new dispensation. Why should we not rejoice!

BW

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Are politicians tripping your switch?

It's mildly interesting to watch the '93 federal election campaign unfold: all these politicians trying to push the right buttons, hoping that a light will go on in the voters' minds.

The Conservatives started out talking fiscal responsibility and building confidence in the economy from the bottom up. But that only appeals to thinking people. It has no sex appeal on the street.

The Liberals started talking about the need to create jobs. They argue that greater employment creates confidence. This apparently rang an alarm bell in Kim Campbell's strategy room. Not wanting to give the impression that she did not care about the unemployed, she shifted her emphasis to job creation.

The NDP is attacking the high cost of medicine. That's a good button for senior citizens who are the best customers of the greedy pharmaceutical industry.

Reform is playing on the fears and distrust

of hard-working people who are tired of criminals getting away with murder and immigrants running away with jobs. One television report showed a Reform candidate asking a retired man what he thought of politicians. Predictably, he got an earful. The candidate promptly shoved a tabloid-sized paper in the man's hands. The headlines read: "So you don't trust politicians. Neither do we!" The man laughed, realizing he had been set up. But he promised to vote Reform.

The Bloc's Lucien Bouchard, who runs back and forth between Montreal and Quebec City, pushes the button of Quebec's economy suffering under federalism.

Are any of these politicians striking a right chord with you? It all depends on whether you are a button person. A button person votes according to beefs instead of beliefs.

Something to think about as October 25 approaches.

BW

Church / Letters



A Presbyterian Comments

Robert J. Bernhardt

Churches must understand their time and place

Unknown Gods, a new book by Dr. Reginald Bibby, can be expected to shake mainline Canadian Churches with its good news-bad news message.

Bibby, a sociologist at the University of Lethbridge, is no newcomer to the study of Canadian religious trends. In 1987 he published *Fragmented Gods*, which with its extensive statistical data on the religious perceptions of Canadians claimed the attention of the Canadian religious community. It also offered some commentary on the state of the churches.

Fragmented Gods was followed in 1990 by *Mosaic Madness*. This book focused less on the Christian church and more on the way that relativism seems to be influencing the shape of Canadian culture. The study presented an intriguing picture of the Canadian scene, with interesting insights for anyone who expected to attract or influence the typical Canadian.

-Dislike institutional religion

And now — *Unknown Gods* (released by Stoddart on Sept. 8). The book is based on extensive new research and confirms and augments Bibby's earlier findings. Though there is a vast amount of data in the book that cannot instantly be digested and analyzed, Bibby's own analysis is blunt and uncompromising.

The good news is that this study confirms again that Canadians are sensitive to spiritual issues. Indeed, when queried, a very high percentage of the population profess beliefs which at least on the surface appear to conform with historic Christianity. Even respondents who might not seem so orthodox in their convictions retain a high level of interest in "spiritual" issues.

On the other hand, the bad news is that church attendance is low and cannot be expected to improve dramatically in the foreseeable future. Public confidence in the church is weak and, even more critically, Bibby suggests that the

church does not appear to see its alternatives clearly or have any cogent plan of response. Indeed, Bibby does not see evidence that the churches have realistically grasped the seriousness of their predicament.

For instance, while his studies show that Canadians are interested in a variety of justice issues, Bibby notes some flawed attempts to capitalize on this public interest. He suggests that some religious groups, in their search for a more "relevant" message, have downplayed emphasis on God in favor of promoting social programs. Such initiatives have simultaneously ignored the fact that the typical Canadian is deeply interested in God, and have alienated the church's existing support base.

A must-read for ministers

No single approach to the problems of the contemporary church can be expected to address every issue. Furthermore, as a sociologist Bibby would be quick to point out that his role is to describe the current situation, not to advise the church on the course of action that it should take. He is clear in his acknowledgment that churches must act in ways that are consistent with their convictions.

However, he contends that they must also be realistic about the setting in which they live and minister, and understand clearly the needs being expressed by the people of this generation.

While Bibby is by profession a sociologist, he is also a Christian and shows an obvious personal concern that the churches make wise and fruitful responses.

Unknown Gods deserves the thorough and reflective attention of anyone proposing to engage in Christian ministry in Canada in the next decade.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Take a stand against euthanasia

It is tragic that Christians are divided or at least ambivalent in their stand on euthanasia as revealed in the article "Canadian doctors to draft euthanasia policy" (CC Sept. 10). Admittedly the issue of euthanasia is more complex than that of abortion. Yet to shy away from taking a firm stand is morally indefensible.

Rev. Arie Van Eek sounds like a politician instead of a spiritual leader when he asserts that the Council of Christian Reformed Churches in Canada has not taken public action against Susan Rodriguez' request to the Supreme Court for doctor-assisted euthanasia because "the CRC synod has no statement on the issue and 'because it would be a controversial issue among our constituents.'"

As a fellow Christian I deeply respect and endorse Dr. Robert Pankratz's position when he recently urged the Canadian Medical Association not to allow euthanasia. Similarly to be commended and backed by Christians should be Cheryl Eckstein's courageous efforts as stated in the article entitled "Surrey woman fights 'mercy killers'" (page 2 of CC Sept. 10).

During the last 20 years I have suffered from rheumatoid arthritis, a crippling disease. I am therefore quite familiar with physical and mental pain and with joints that are wearing out. Three years ago I was forced to quit a rewarding teaching career.

But I'm not bitter but thankful each day for God's many blessings. I thank God for a wonderful wife and children who support me, as well as for a sharing and loving church community. Skilful and dedicated doctors and ready availability of the latest medical technology and appropriate drug treatment I appreciate each day as God's gift.

Experiencing these blessings makes the idea of euthanasia all the more repugnant to me. Supporting euthanasia is, in my view, incompatible with my Christian faith.

Not my own

As a physically challenged person I heartily recommend the fine work carried out by the Committee of Disability Concerns (CDC), a small but active CRC committee which seeks the full participation of people with disabilities in the life of the church and community. The work of CDC would, in my opinion, be greatly enhanced if the CRC were to take a strong stand against euthanasia.

In conclusion, allow me to quote from the Heidelberg Catechism — "Question: What is your only comfort in life and death? Answer: That I am not my own, but belong body and soul, in life and death, to my faithful Saviour Jesus Christ."

Henry Lammers
St. Catharines, Ont.

Unpolluted view from Edmonton

According to Jake Kuiken (C.C. Aug. 27), the view from his Calgary ivory tower reveals that a handy government dose of legislated "living" wages, legislated income ceilings, legislated employment/pay equity programs, legislated and guaranteed annual income, and legislated national, universal daycare will pull Canada out of its economic

morass! All from a column which purports to put "Society in Focus!" Hmmm....

Might Calgary have a burgeoning smog problem that we clear-thinking Edmontonians are not aware of?

Mike Loenen
Edmonton, Alta.

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Environment

Europeans drawn to Mennonite Native gardening program

WINNIPEG, Man. (MCC) — Europe is proving to be fertile ground for recruits to Mennonite Central Committee (MCC) Canada's Native gardening program, says the agency's director of Native concerns.

"It's a combination of environmental and cultural factors," explained Menno Wiebe in a recent interview.

"Europeans are more conscious of *Lebensraum* (living space) because of the population density on that continent.

They are also more aware of the effects of pollution."

Consequently, many Europeans are enamoured with the space and relatively low levels of pollution in Canada. There is also a great fascination with cultures around the world, sometimes resulting in a rather romantic view of them, Wiebe said.

Through programs like Native gardening, participants are able to combine their desire for more living space with their keen interest in other cultures.

There is also a theological dimension. "There is a religious revival going on in south Germany and Switzerland," said Wiebe. By working in the gardening program, people are able to integrate their Christian faith with practical work.

This year, four of six non-Native participants in MCC Canada's Native gardening program were from Europe. Only one of the six was from MCC Canada's constituency.

"We are greatly disappointed by this minimal response from the Mennonite churches," said Wiebe. Of the 12 people who participated last year, half were from the MCC Canada constituency. He said there are a number of possible reasons for the general decline in the number of participants. For example, some are dissuaded by economic concerns. They simply can't afford to take the time off. Others may be turned off by the perception of Native communities as violent places.

The Native gardening program was established in 1974. It aims to support Canada's Native peoples as they attempt to re-establish themselves on their own lands. Growing vegetables is one small alternative to dependency. MCC has sent hundreds of volunteers to approximately 70 Native communities across the country since the program's inception.

tropics, enabling visitors to learn about the diversity of rain forest life by personal experience. Over 350 species of vegetation such as large trees, vines and colorful plants will fill the 250 square metre enclosed area. Computer-controlled lighting, heating and humidification systems will maintain the forest's year round climate of 30 degrees Celsius and 100 percent humidity.

Designing, building and populating the rain forest was a two-year labor of love for the Science Centre's exhibition development personnel as they transformed an open-air courtyard into a steaming jungle of vegetation covered by a 15-metre-high skylight roof. Hot, soggy treks through natural rain forest in Costa Rica gave biologists Tracey Cooke and Julie Bowen and designer Joe Sponder the big picture. Design sessions with architects and engineers followed, as did liaison with expert consultants on rain forest fauna and flora.

The visitors' experience will

be shaped by four features: the tree-top canopy and the remarkable plant species it harbours high above the ground, visible from a mid-level viewing deck; the waterfall that provides motion, sound and additional moisture; the meandering walking path; and the selected wildlife species, chosen for their distinctiveness among the many species inhabiting a typical rain forest.

**Send your questions to
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Our place and task in the environment

John Wood

Counting 'kingdom' species

Until recently the biological world presented us a seemingly simple facade. Two kingdoms, one plant, one animal, as everyone knows, held a profusion of species. Yet today biologists list not two but five kingdoms to account for living species. Roughly speaking the bacteria, fungi and protozoans have each gained separate status from plants and animals.

"How many species are there in these kingdoms?" This seemingly simple question has no easy answer. But the search for an answer is vital not only to conservation efforts, but to the discovery of new medical treatments and new food as well.

There is no single listing of formal species descriptions. The best estimate is that about 1.4 million living things have been described by scientists. Nearly three-quarters of these species are insects. So how many remain to be found and described? Once again, no one knows for sure, it might be another million and a half, or it could be 10 or 30 million!

How ironic that although Adam's first task was to name the creatures, his descendants have yet to finish the job.

More than we think

It is hard for us North Americans to appreciate the depth of our ignorance about our environment. The species in our part of the world seem reasonably well-known. But for two reasons the real situation is quite different.

First, the temperate and arctic zones have many fewer species than the tropics. Our largest northern forests have only about 10 or so tree species; and further north, as few as 20 species of birds breed in Arctic Canada. Yet in Panama there may be 200 or more species of trees in just a few acres. The 600 species of breeding birds found in this tiny country is close to the total for all of North America.

Second, even here in the north there are more species around us than it might seem. While large creatures like birds and mammals are well-known in Canada, the 33,755 described insect species represent only about half the total expected to eventually be found.

When we look at bacteria, one of the new kingdoms, the situation is even more acute. Microbiologists in Norway, for instance, have found 4,000-5,000 species in a single gram of beach forest soil; the vast majority of these are undescribed.

Ecologists tell us that each of these species fills a different niche, performing a separate function in a complex web of life. They are nameless and the roles they fill are so unclear we are reduced to merely saying that they are "soil formers." Several prominent ecologists have speculated that we know more about the moon and the planets than we do about species in the deep oceans and tropical rain forests.

Why should I care about species like soil bacteria or freshwater clams that I have never seen or perhaps never heard of in the first place? Because the world is a whole. It is a richly woven tapestry of air, soil and water maintained by a variety of life forms that beggars our ability to even describe it. The King of Creation sustains it moment by moment, as Paul notes in Colossians 1. He has charged us with its care and keeping. How can we care for that which we can't even name?

John Wood teaches environmental science at The King's College, Edmonton.

There's a real rain forest growing in Ontario

Beautiful, educational exhibit will be permanent

TORONTO (Canadian Scene) — Where can you find a tropical rain forest 5,000 kilometres from the equator?

In Toronto's Don Valley, and it started July 1. Global warming isn't the cause. The spectacular indoor rain forest is part of "The Living Earth," an environmental exhibit at the Ontario Science Centre.

The rain forest, which is intended as a permanent exhibit, has the eerie sounds, earthy smells and rich colors of the

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A Brief History of Time

Directed by Errol Morris
Running time: 84 min.; also available, 30 min.-long: The Making of A Brief History of Time

British Physicist Stephen Hawking is, as one of his colleagues says, "arguably the most famous scientist since Albert Einstein." But what is most remarkable about Hawking is not his phenomenal brain power — amazing as that is, even to fellow physicists who are no intellectual slouches themselves — but the fact that he has suffered from amyotrophic lateral sclerosis (ALS or Lou Gehrig's disease) for three decades and has done all his amazing scientific research and written his books while almost totally physically incapacitated.

One of those books is *A Brief History of Time*. It had been on the best seller list for three years when Errol Morris made this movie adaptation in 1992. The book continues to be exceptionally popular, despite the fact that it deals with theories in physics, and not in a science-made-simple kind of way.

More than that, it deals with how major discoveries in physics relate to the "big things," as Hawking calls them — our origins; where the earth came from and where it's going. Human beings want to understand such questions, Hawking says; thus, the popularity of his book.

People also need heroes, he says, and that's another reason the book is popular. He adds, demonstrating both wit and modesty: "I fit the part of the disabled genius — at least I'm clearly disabled." *A Brief History of Time* is not only science and cosmology, it's Hawking's own extraordinary story.

Reprieve from the executioner

Hawking's exceptional brilliance got him into Oxford as a teenager but he was thoroughly bored. He estimates he worked about an hour a day in his years at Oxford. A former professor of Hawking's says he would work out intricate, abstract physics problems in half-an-hour and then throw his work in the wastebasket on his way out of a tutorial. Other students

cringed in horror. They would have been happy to spend a year on solving such a problem and then would have framed the results and hung them on their walls.

Stephen was diagnosed with ALS in 1963 at age 21. Life expectancy after diagnosis is not more than a few years. God alone knows why Stephen is still alive today, 30 years later. Though Hawking grew up an Anglican and knows the Bible well he has never embraced Christianity but nor is he hostile to it. After diagnosis he had a dream that he was to be executed but was allowed a reprieve.

From then on he decided there was much he could do with his life, despite his profound handicap; he has become the 20th century's greatest living scientist.

Knowing the mind of God

This film is essentially a documentary, and a surprisingly compelling and accessible one. Its "star" is a man imprisoned in an unmovable, nearly non-functioning body, but whose still very workable mind communicates laser-clear thoughts by way of clicks of a hand-held device which translates words from a computer screen into sounds via a voice synthesizer.

By all Hollywood standards, such a film shouldn't work. Without the aid of flashy computer animations to spruce up Hawking's theories, we're made familiar with the latest thought on black holes, the Big Bang and "singularities." We look through an intimately close camera into Hawking's large, intelligent eyes; we listen to his computer-flat yet strangely unforgettable "voice"; we watch a lot of "talking heads" discuss Stephen Hawking and their

relationship to him — and we're captivated by them and by Hawking.

We're drawn into the film too by composer Philip Glass's softly insistent music which vaguely makes one think of the "music of the spheres." (This is one of the few times I can think of when the repetition in minimalist Glass's music hasn't driven me crazy, but is, rather, emotionally powerful.)

We're mystified by this physical vegetable of a man who is, as one writer has said, "confronting the black hole of his own mortality." We puzzle about how someone whose work allows him to understand so many of the intricacies of God's handiwork in ways the rest of us can't, could so courageously confront his personal "black hole" without God.

The influence of 18th century Enlightenment thought aside, perhaps it is Hawking's own formidable intellect which gives him his immense faith in

VIDEO REVIEW

Marian Van Til



human reason. Despite his reflections in cosmology, science and faith apparently don't relate for him; or rather, science is his faith. "If we [through scientific observation]

learn why the universe exists," he says, "it will be the ultimate triumph of human reason. And then we'll understand the mind of God."

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Poetry

Concerning the Liturgy

Because there is a votum
and a greeting
because there are songs
and prayers
because there are Scriptures
than can open
as a flower
because there are words
that can be served
and become Word
and because there is a blessing
in His name
I live.

The Spirit rolls the stone off
of the well
much too large for me
and too heavy
and I can drink
for look: water!

The sheep feed themselves
with silences
for there are silences of
a half hour
in heaven
and they are full
with decision
and with the beautiful future
of the Son and of us.

We shall be happy
in the liturgy
living
praising
loving
waiting.

Soon we shall stand
in the silences
of His day.

Praised be God who
has created time
and therein the hour on Sunday morning
between ten and eleven
in my old church.

All my longings
are focused there.

Frank Sawyer
Sarospatak, Hungary

Launderall

Who else but God
Could take a sodden cloud
And scrub a grim
Forbidding sky, and then
Turn up the burner
Of the sun and light
The world again!

And who but He
Could take repentant tears
And wash a darkened heart
Of all its sin,
And open windows
Of the soul, and let
The Son shine in!

Ruth Glover
The Dalles, Oregon

Last Words

I, Jesus,
in my last will
and testament,
(read now in the
Upper Room)
as executor and donor,
leave you, my followers,
a gift, a legacy,
a priceless gratuity,
not measured
in material value,
outdoing and outweighing
any treasure the world
may ever know;
hammered out
on the anvil of time
in my experience on earth;
tying together
all my personal qualities;
a binding power
deep down within
the centre of my being;
which the world cannot give
nor take away;
my own, personal
exclusive peace.

Ron Harmer
Welland, Ont.

Looking for the True Vine Among the Branches

There's a strange porosity to sin —
it can absorb anything:
bits and pieces of light,
the woozy dreams of the dying,
what goes on in the men's room
of the bus station
on Friday nights
in Fargo, North Dakota.

And I believe in well-earned prayer.
It's the stuff that keeps the priest
on the hot seat,
repentance aimed at us
like a rifle.
It explains away
our shortage on mortal saints,
our strange abundance of millionaires.

I fear most
those who take squatters' rights
in the Lord's Prayer,
those who use the Bible
like a condom.
In another age
they would be pillars of salt,
things that crawl on the belly.

voices drowning in the rain,
fists beating at the closed ark.
I worry that what keeps them on their knees
is less geometric
than the kinds of prayer
that ferret through
the stuff
that keeps us human.

Fredrick Zydek
Omaha, Nebraska

Nathanael's Style

Nathanael — "An Israelite in whom there is no guile."
Nathanael, sometimes I wish that we could talk a while

About the Master, your call, the miracles, Peter and John;
How Jesus fed the crowds, quieted the water and travelled
on.

It's not likely that we *will* meet for a while,
Nathanael. "I know."
But even just reading this passage raises my
spirits so.

And it makes me want to shout about that bit
"no guile."
Lord Jesus, I thank you for including that
quote about style.

Jerry Zomerman
Stony Plain, Alta.

Feature

A temporary peace with the enemy is permitted

Islamic attitudes toward Jews and Zionism — Part II

Harry Mennega

Until the 18th and the beginning of the 19th centuries Islam had a record of military and political supremacy in large areas of the world. Its self-perception as superior was bolstered by observable reality.

Then two separate blows were struck against Islam's self-assurance. First, Christian Europe began to dominate Islamic lands politically and economically. This was a sufficiently severe shock to make Arabs reel and wonder what had gone wrong in Allah's world. Secondly — and this became the epitome of bewilderment — Zionism appeared in the realm of Islam! Jews were not just settling in Palestine, they were establishing a sovereign state!

In the decades following the establishment of the State of Israel, Arabs had to come to terms with this foreign intrusion into the realm of Allah.

Conference denounced Jews

The Arab-Israeli War of 1967 was a turning point for the Muslim world. To quote an essay by R. Israeli entitled "The New Wave of Islam," Muslims were forced to find ways "to reconcile the promise of Islam as the only truth and the selection of the faithful as 'children of Allah,' with the fact that they had suffered one of the most thorough routs in their history."

The Fourth Conference of the Academy of Islamic Research, held at Al-Azhar University in Cairo in 1968, was largely devoted to a communal reflection on the 1967 defeat. The conference was attended by some of the principal leaders of the Arab-Muslim world, including learned religious dignitaries and academics.

It is striking to note that this elite group proceeded to invest the traditional Islamic attitudes



Arab boys

relating to Jews with new life and vigor. Some of the main recurring themes aired at the conference were: Jews are the "enemies of God," "enemies of humanity," "dogs of humanity"; Jews have a history of evil qualities — their evil being permanent, they are impervious to all hope of reform; Jews do not constitute a people or nation but are riff-raff; the State of Israel is to be destroyed by *Jihad* ; the superiority of Islam over all other religions guarantees that the Arabs will ultimately triumph.

This was not inflammatory speech-making for the consumption of the masses, but the product of the cultured, the Muslim intelligentsia. Reading their speeches is a sobering experience.

Egyptian-Israeli treaty

Four years later, in 1972, Anwar el-Sadat of Egypt used the Koran as a basis from which to extrapolate directions for politics. In a speech delivered at the El Hussein Mosque in Cairo celebrating the birth of the Prophet, he

reminded his audience "that we [the Arab nations] are a nation elected above all nations" and promised them that they would celebrate the liberation of Palestine and the defeat of Israeli arrogance "so that they [the Jews] shall return and be, as the Koran said of them, 'condemned to humiliation and misery....' We shall send them back to their former status."

An apparent turn-about took place in 1979. At first sight the

rationale for the Egyptian-Israeli Peace Treaty breathes a new spirit indicating a departure from the traditional Islamic approach of constant struggle against the infidel occupying usurped land.

Following Mohammed

Muslim scholars issued the so-called al-Azhar Declaration which appeared on the front page of Egypt's leading newspaper on May 10, 1979.



A hospital room in the Gaza strip.

The declaration explained the legal status of the Egyptian-Israeli treaty as follows: "The Koran commanded us to make peace with the enemy when the *iman* [religious leader] sees that there is some advantage for the Muslims in it.

To further justify the peace treaty an appeal was made to an agreement made by Mohammed with his enemies the Meccans. The main conditions were a 10-year truce. Mohammed entered into the agreement as a temporary truce which would give him some immediate advantages as well as a period of time in which to build forces and strengthen his fledgling Islamic movement. Two years later, in 630, Mohammed broke the treaty, attacked Mecca and was victorious.

Fundamentalists disagree

Understandably, the Muslim Brotherhood vehemently disagreed with the al-Azhar Declaration. Founded in 1928, the Brotherhood arose against the background of the general Muslim reactions against Western influence and domination in the 19th century. Its goal is to conduct all of modern life according to the principles of religion and society on which life in Islam's earliest period was based.

The Muslim Brothers voiced a shrill denunciation of the Egyptian-Israeli Peace Treaty. Islamic fundamentalists call for a return to pristine Islam as the only way out of the present predicament in the Arab-Israeli conflict.

(In my next instalment I will address the question of whether there is a solution to the Arab-Israeli conflict.)

Harry Mennega is the pastor of First Christian Reformed Church in Kingston, Ont. This three-part series is adapted from a paper he wrote in 1988 while a student at the Institute of Holy Land Studies in Jerusalem.

Sports

Washington Redskins coach finds success in relationships

RICHMOND, Va. (EP) — Joe Gibbs knows success.

In 12 years as head coach of the Washington Redskins he amassed a record of 140 wins and 65 losses, leading the Redskins to four Super Bowls and three Super Bowl titles. In his second year as owner of the Interstate Batteries team on the NASCAR Winston Cup circuit, his car, driven by Dale Jarrett, won the Daytona 500 last winter.

But according to a Baptist Press story by Michael J. Clinenpeel, none of these made Gibbs feel truly successful. Success, says Gibbs, is defined by relationships. "I think finding Christ as my Savior is first. Then I think my relationship with Pat and our kids... that's still the driving force in my life."

This was not always so, ac-

cording to Gibbs. Though he was raised in a Christian home in North Carolina and has been a Christian since age 9, Gibbs found that he had accepted the world's standard for success.

"The world told me to be happy you have to gain a position of power," he recalls. "In my case it was to win football games and make money. I bought into that, but I kept feeling that something was missing."

Don't 'buy into' the world's standard

While he was an assistant football coach at the University of Arkansas, moving up through the ranks of coaching, Gibbs discovered God had a different plan for his life. The combination of a faithful Sunday school teacher and the birth of his first child con-

vinced Gibbs there was more to life than football and money.

Gibbs rededicated his life to Christ, and has been an active church member and unashamed witness for Christ ever since.

It has not always been easy. His wife, Pat, suffered facial paralysis due to a tumor. Seven years ago, through a series of ill-advised investments, Gibbs was "virtually bankrupt."

"But I wouldn't trade the down times for anything," he says. "I learned more from this than anything. God loved us through it."

Through coaching, said Gibbs, he learned the danger of buying into the world's standard of success: "If you're going to live by the world's view, you have to win every time. This isn't the truth with God. He loves us more when we're failing than when we're winning."

Living Epistles sportswear launches campaign promoting marriage and fidelity

KLAMATH FALLS, Ore. (EP) — The Christian sportswear company Living Epistles has launched a "safe sex" campaign. The company, whose customers include Wimbledon tennis star Michael Chang and former world heavyweight champion Evander Holyfield, has issued a T-shirt with the slogan, "Practice Safe Sex — Get Married and Be Faithful."

The philosophy behind the campaign was explained by Living Epistles' chairperson, Dr. Garry T. Ansdell, who is also the pastor of Hosanna Chapel in Bellflower, Calif., a Calvary Chapel affiliate church.

"The message we are trying to convey," said Ansdell, "is that the most important issue of our day, outside of people coming to know Jesus Christ as their Lord and Savior, is to keep kids alive long enough to make that life-changing decision. Some of our kids are making bad choices based upon the sex education they are receiving in our public schools and that, in itself, is dangerous because they are being told that if they wear some kind of protection, they won't get AIDS. There is an assumption by many of our educators that kids today are so stupid that they are going to 'do it' no matter what, so therefore condoms are being given to them."

Ansdell said Living Epistles, on the other hand, is saying

"that the only two choices they can safely make are abstinence or to get married and stay faithful. We believe this is the only outcome of knowing Christ and it can be the very thing that keeps them alive long enough to know Christ."

Ansdell said last year's publicity around Magic Johnson, who declared that he was HIV-positive and eventually retired from basketball, was a catalyst for the Living Epistles campaign. "We have always been aware of the problem, but when Magic Johnson stepped out as such a bold figure to say that safe sex was the answer instead of abstinence, we felt we were obliged to, at least, give a more biblical answer to the problem," he explained.

Pitcher turns preacher

DOVER, De. (EP) — Scott McGregor, the fifth-winningest pitcher in the history of the Baltimore Orioles, was recently ordained in the Virginia Beach-based Rock Church, and will lead a congregation in Dover, Delaware. McGregor said he had troubles early in his life and eventually got into

drugs.

"All of a sudden, I realized that I was out of control," he said. "You start looking for inner peace and I'd had none." Though he's not pitching any longer, baseball continues to be part of his life. "There'll be baseball stories in the sermons I preach," he confirmed.

REFLEXION



John Byl

REFLEXION

The most valuable player

Giving athletic awards is rewarding, scary and never easy. I have given awards at several athletic banquets and still secondguess some of those decisions: How did the recipient receive it? How did a runner-up feel? Did I miss someone?

The awards issue raises the question: Why give awards? The traditional argument against them is that we all have our talents given to us by God, so why give a special award to one person. The contrary position maintains that rewarding superiority encourages excellence and gives fitting recognition to someone who has striven to develop a certain set of talents.

Rewarding both achievement and effort

I personally have been best convinced of this by Thomas Howard in his book *Hallowed Be This House*. He argues, using our home as an example, that we need to add dignity to and celebrate the common things of life.

He argues for celebrating athletics through two means: achievement and effort.

First, if a runner runs a very fast time, then rewarding that accomplishment is like holding high a banner that says, in effect: "This achievement is what the rest of you are working at. It is worth working at."

Second, as a counter-balance he argues for alternative celebrations that hail effort, "in which case the lazy people... might quarrel, saying we are rewarding effort, and who's to say that is anything worth celebrating."

Howard responds to this by coming to the point of his argument: if we dispense with a discriminating scale of values we get, for our egalitarian pains, everyone finding him- or herself "in a broil at the bottom." Even more poignantly, Howard then states: "Hell, presumably, is such a broil: everything stirred together in a grey pudding. Nothing better than anything else. Everyone struggling impotently, clamoring for equal time and equal dignity."

So it seems positive to me to acknowledge worthy achievement as well as worthy effort, especially when it is done out of thankfulness to the Lord.

Setting standards

But if an award is going to be worth something then the criteria for it need to be as clear and objective as possible — clearing a high-jump bar or skating brilliantly. It seems to me that a "most valuable athlete" for a school will probably be someone who participates in many sports, shows godliness (the fruit of the Spirit) or what secular sports people might call "fair play," demonstrates athletic excellence and practises and performs with intensity of effort.

Scales should be developed to evaluate athletes' relative performance using each of these criteria. A relative weighting system needs to be created. Out of, let's say, 20 marks, each category might be worth five. Or perhaps there should be 10 marks for participation and only three each for the others. Or should godliness be worth 10?; or performance or effort be worth 10?

How these elements are weighted depends on what the school wishes to celebrate. But whatever is decided needs to be made clear to students and the whole school community.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

"See page 13
for Church News"

"Crossword Puzzle"
will return next week
for only two
more weeks!



Books

Christians: *participate in shaping Canada's future!*

Shaping a Christian Vision for Canada: Discussion Papers on Canada's Future, edited by Aileen Van Ginkel. Markham, Ont.: Faith Today Publications, 1992. ISBN 0-9695596-1-5. Softcover, 100 pp., \$9.95. Reviewed by Robert VanderVennen.

Christians should be deeply engaged in shaping the future of Canada — that is the thesis of this book. Not only should we form private views, but we should discuss them and learn from each other.

For that purpose the Evangelical Fellowship of Canada (EFC) set up a Task Force of able people to stimulate our thinking, to give leadership. This book is the fruit of their work.

Paul Marshall reminds us first of all of the theistic religious heritage of Canada. Calling Canada a "dominion" was not just an "incidental biblical reference," he asserts, "but was in-

tended to convey a particular spiritual meaning." A Christian and evangelical faith has strongly shaped Canada, Marshall shows.

Lost sense of nationhood

A sense of Canada as a nation has been lost, says Marshall, as people have turned to liberalistic individualism and the pursuit of money. He says that in the future building of Canada, our religious values should provide a guiding framework for interpreting the

Canadian Constitution, especially the Charter of Rights and Freedoms.

A good place to start rebuilding Canada is with our own confession and repentance — a change of heart, says Don Page. We must right the wrongs of the past, for example, regarding the Native people. We need to turn from adversarial to cooperative attitudes in politics. Page suggests a broad set of values that should be added to the Canada Clause of the Constitution.

Janet Epp Buckingham presents a brief overview of Quebec as a distinct society, and native pastor Joseph Jolly gives his personal view of Native self-government.

Peter Jervis challenges Christians to participate in the

legal process so that the Charter will rightly shape Canadian values. Darrel Reid and Brian Stiller offer a series of incisive Bible studies on nation-building. Don Page closes with some advice on constructively communicating with our own MPs a vision for a just and free Canada.

A good way to use this book will be in planned discussion with a group of friends, or in a church school setting.

40th Anniversary

The Christian Reformed Church of Ingersoll, Ont., Canada, announces with thanksgiving to God that it will be celebrating its 40th anniversary with a banquet at John Knox Christian School, Woodstock, Ont., D.V., on October 23 at 6:30 p.m. Tickets are \$11.00 per person. There will be a special service of thanksgiving for God's faithfulness and blessing on October 24 at the church at 10 a.m. For more details call Frank de Jong at (519) 485-3657 or Arend Benjamins at (519) 475-4627.

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

Abbotsford-CFVR	7:30am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30am	1240
Prince George-CIRX	7:00am	
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vancouver-(fm)	9:00am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00am	1340
Edmonton-CHMG	7:00am	1070
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	9:00am	1230
High River-CHAB	6:30am	1280
St. Albert-CHMG	7:00am	1070
Taber-CFEZ	8:00am	1570

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	9:30am	1240

Burlington-CING (fm)	8:00am	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	7:30am	1280
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
Sault Ste. Marie-CFYN	10:00am	1050
St. Catharines-CKTB	7:30pm	610
Samia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Timmins-CKOY	9:30am	620
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630
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QUEBEC

Montreal-CFQR (fm)	7:30am	92.5
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NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	1031
Windsor-CFAB	8:30am	1450

FRENCH RADIO: *Perspectives Réformées*

ONTARIO

Cornwall-CFXX	9:30am	1170
Timmins-CRCL	9:30am	620

QUEBEC

Montreal-CHRS	8:00am	1090
Valleyfield-CFLV	8:45am	1370

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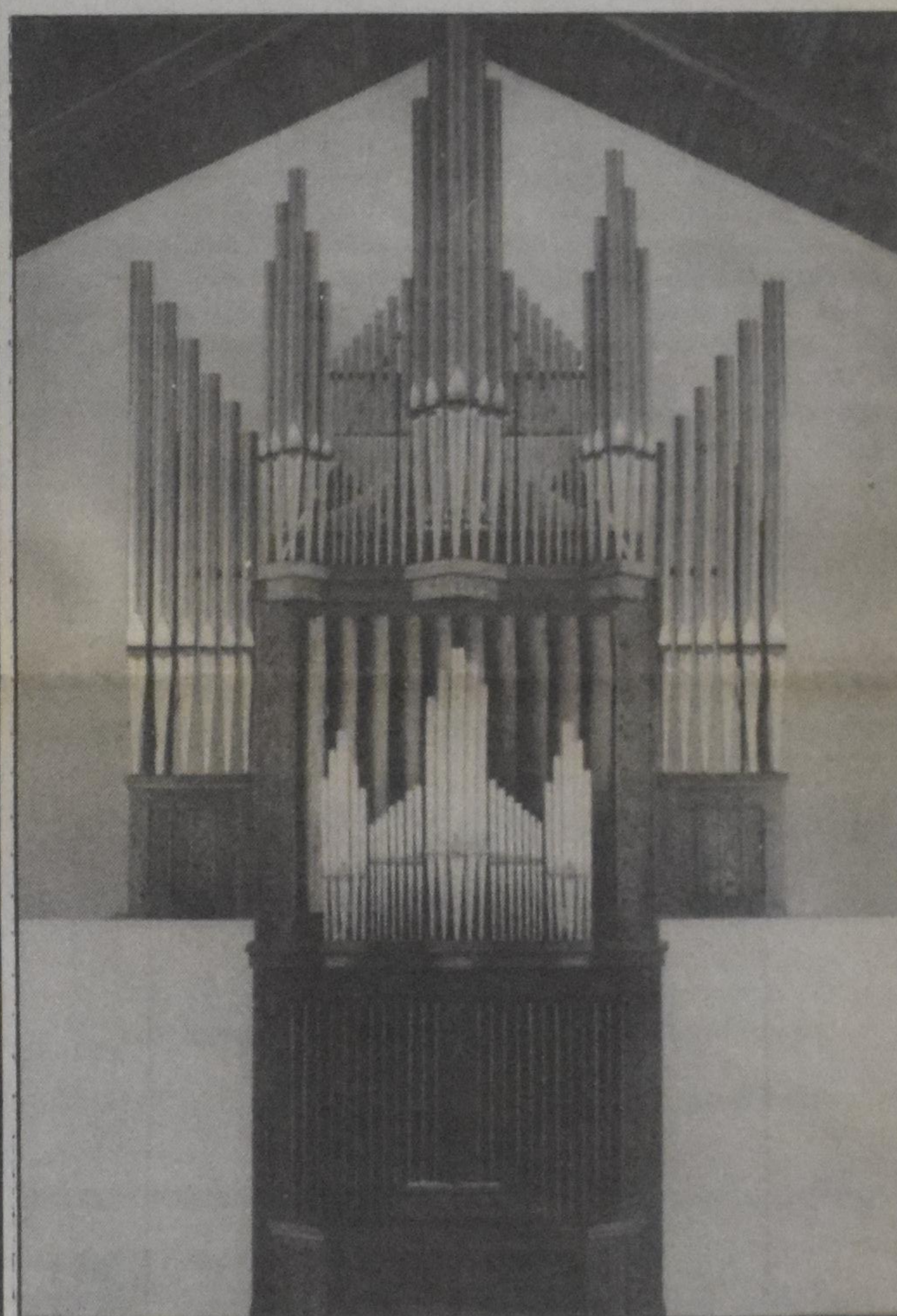
(every Saturday)

British Columbia 4:00 & 7:00pm
Alberta 5:00 & 8:00pm
Sask. & Manitoba 6:00 & 9:00pm
Ontario & Quebec 7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I. 8:00 & 11:00pm



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1-800-465-8256****Peter and Marja
are****Dear P & M:**

Although I hesitate to write because my English is not very good, I still thought that I should try, since you need questions to keep the column going.

I have had Jehovah's Witnesses at my door a few times. The first time, two months ago, I took a few minutes to talk to them. Two weeks ago they came again on a day when I wasn't feeling well. When I told them that I couldn't talk, they gave me a pamphlet about death because they remembered that my husband had passed away more than a year ago.

This pamphlet, which I've enclosed for you, explains that they don't believe that the soul separates from the body but that death means a state of unconsciousness until those whom God chooses will be resurrected. I believe that we do have a soul or spirit which is with the Lord after death. I don't know what life after death will be like, but I'm convinced it's very good and that there will be no more suffering or pain.

Can you advise me how to answer these Jehovah's Witnesses when they call again? Thank you so much.

Dear Answering Jehovah's Witnesses:

We read the Watchtower tract "What Hope for Dead Loved Ones?" which you enclosed with your letter. It made it clear that your summary of their teaching about the soul and death is accurate.

No one likes the idea of unconsciousness. All this time you have pictured your husband in the Lord's presence; then you're told that he's actually in an unconscious, virtually non-existent state!

The best biblical place to go for a discussion about life after death is 1 Corinthians 15. Paul explains that "perishable, dishonorable, weak and natural" bodies are sown like seeds and raised in Christ as "imperishable, glorious, powerful and spiritual" bodies. Interestingly, the JW tract did not refer to this crucial passage.

As you re-read this chapter for yourself, you will especially be struck by the fact that Paul speaks about death as "falling asleep in Christ" (1:18). Unlike the Jehovah's Witnesses we will not get hung up on a literal understanding of Paul's tranquil image.

We prefer C.S. Lewis' helpful insight on this matter. He explained that the Bible speaks of death as "sleep" so that we humans can understand that we're dealing with two different time

frames. Human time is linear. Days, months and years go by for those of us who are "awake" (i.e., alive). God, however, is not bound by the concept of time but operates in eternity and infinity.

Those who die in the Lord, therefore, have an immediate experience of being with Jesus in heaven. That's why Jesus was able to tell the criminal on the cross that "today" he would join the Lord in Paradise. Possibly it is similar to our experience of sleep. In what seems like a moment, the alarm clock wakes us up to a new day. Yet during that same "moment" someone else may have worked an entire eight-hour shift.

Jesus himself distinguished "heart, soul, mind and strength" (Mark 12:30) in us human beings; and the book of Revelation refers to "the souls of those who had been slain because of the word of God" (6:9). The important thing to remember is that death is separation. Physical separation of body and soul and (without Christ) spiritual separation between God and humans. The thing to celebrate is that Jesus has made all things whole, re-uniting us with God and resurrecting us in his likeness.

We don't think a theological argument with Jehovah's Witnesses is worth it, especially not on the subject of your husband's death, which makes you vulnerable. They're busy trying to get a literal handle on space and time, eternal matters which are beyond time-bound humans. We would rather emphasize the relational aspect and comfort ourselves with the truth that neither life nor death can separate us from the love of God. If you really need a text with which to meet them at the door you can always quote Rev. 14:13: "Blessed are the dead who die in the Lord."

By the way, you're right about our need for questions. We've got one more letter in the file and that's it. Our column works like manna in the desert: we're never inundated; we just get enough letters to make it from week to week.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

Classifieds

Classified Rates	Births	Anniversaries	Obituaries	Obituaries
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	Marriages NORMANDEAU-VOSKAMP: Mr. and Mrs. Mike Normandeau are pleased to announce the marriage of their daughter CINDY to RICHARD VOSKAMP son of Mr. and Mrs. Dick Voskamp of Rockwood, Ont. The wedding took place Sept. 18, 1993, at Most Holy Name of Jesus Church, Pembroke, Ont. Address: 166 Riverside Dr., Pembroke, ON K8A 5K9	1968 October 4 1993 "He said, 'If you listen carefully to the voice of the Lord your God and do what is right in His eyes, if you pay attention to His commands and keep all His decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord who heals you'" (Ex. 15: 26). With joy and thanksgiving to our Lord JOHN and JACOMINA WINTER (nee ZYLSTRA) together with our children and grandchildren: Jeff & Jacque Heidbuurt — Waterdown Janelle, Eric Kevin — R.B.C., Grand Rapids Curt Sandra will, the Lord willing, celebrate our 25th wedding anniversary. An open house will be held, Oct. 2, 1993, from 2-4 p.m., at the Brantford Chr. School, 7 Calvin Street, Brantford, Ont. Home address: 45 Second Ave., Brantford, ON N3S 6R5	"Wentel uwen weg op den Heere, en vertrouw op Hem; Hij zal het maken" (Ps. 37: 5). On Tuesday, Sept. 7, 1993, the Lord called home, PIETERNELLA VOOGT (nee VAN SOEST) in her 81st year, at the St. Catharines General Hospital. Born: Feb. 24, 1913, in Poeldijk, Z.H., the Netherlands. Beloved wife of 60 years of Pieter Voogt at Shalom Manor, Grimsby, Ont. Dear mother of: Corrie & Hank Stam — Essex, Ont. Harry & Joanne Voogt — Niagara-on-the-Lake, Ont. Pete & Frances Voogt — Niagara-on-the-Lake, Ont. Nellie & Wayne McQuinn — Nepean, Ont. John & MaryAnn Voogt — Niagara-on-the-Lake, Ont. Remembered by 16 grandchildren and five great-grandchildren and a brother Arie Van Soest in Naaldwijk, Z.H., the Neth. Predeceased by one son Arie, one grandson and three sisters. Funeral services were held Friday, Sept. 10, 1993, at Maranatha CRC in St. Catharines, Ont., with Rev. Nick Overduin officiating. Interment at Niagara Lake Shore Cemetery. Correspondence address: Harry Voogt, Line 1 R.R. #2, Niagara-on-the-Lake, ON L0S 1J0	For Rent For rent: One-bedroom mobile home in Palm Harbour, Florida (Tampa Bay area). Lovely trailer park with pool, close to stores, beaches and Reformed Church. \$550 per month; available October, November and December. For more information call (519) 336-7412. For rent: New one-bedroom apartment in Beamsville. Available Oct. 1, 1993. Fridge, stove, central vac., washer, dryer, utilities included. \$550/month. No pets or smoking. Call John or Diny Wikkerink (416) 563-7038
	Anniversaries 1953 September 25 1993 With much thankfulness to God we celebrate with joy the 40th wedding anniversary of our parents, KEES and ALICE VANDERSPEK (BALKEMA) God bless you with many more happy years together. We thank our parents for their love, encouragement and support! With love: Cathy & Peter Kralt Anita, Michael, Jacob, David, Corinna Neil & Janet VanderSpek Kevin, Marlene, Derek, Alicia, Emily Connie & Peter Bos Peter, Alex, Corinne, Aric, Robbie Elizabeth & Bruce Halliday Kathryn, Mark, Andrea Marion & Bob Dieleman Laura Janet VanderSpek David & Joyce VanderSpek Home address: R.R. #5, Embro, ON N0J 1J0	Obituaries Met grote droefenis geven wij kennis van het overlijden van onze lieve man, vader en grootvader, LYCKLE PIETERSMA op de leeftijd van 89 jaar, op woensdag 1 september, 1993. "De Heer is mijn Herder, mij zal niets ontbreken." Martje Pietersma-Cazemier — Lyn Henry & Anita — Toronto Albert & Margaret — Toronto Margaret & Harry — Grand Rapids Jeffrey & Noni — Lyn Harry & Eleanor — Iroquois Johanna — Quebec City en kleinkinderen: Wilfred, Yvonne en Ian; Bryan, Kevin en Larisa; Randy en Mieke; Heather, Lisa, Erin en Janna; Gregory, Eric, Philip en Julian. De rouwdienst werd gehouden op zaterdag 4 september, om 1 uur, in de Irvine Funeral Home Chapel, waarna de begrafenis plaatsvond op het Oakland Cemetery te Brockville, Ont.		Job Opportunities Help wanted: Experienced herds person on 50-cow dairy farm in Huron County, Ont. Living accommodations available. (519) 529-7670 Opening for a person to attend to the farrowing details of a 750-sow, farrow to finish hog operation. Interested and qualified? Please send resume to: Gilbert Vanden Heuvel R.R. #2 Goderich, ON N7A 3X8
Births DEBOER: "For the Lord is good and his love endures forever; his faithfulness continues through all generations" (Ps. 100: 5). Ray and Tetcy DeBoer thank the Lord for the safe arrival of a healthy baby boy. We have named him CRAIG MARSHALL God entrusted him to our care on July 17, 1993, at 2:46 a.m., weighing 7 lbs. 13 1/2 oz. He was born at Strathroy General Hospital. Proud grandparents are Oscar and Alice DeBoer of Chatham, Ont and Minno and Anna Nieuwhof, Anglo Rustico, PEI				

Classifieds

Personal	Personal	Real Estate →	
<p>SEPTEMBER 1993</p> <p>THE CONSULATE-GENERAL WOULD LIKE TO COME IN CONTACT WITH THE FOLLOWING INDIVIDUALS:</p> <p>=====</p> <p>BERENDS. Mr. Jan, born April 11, 1929, last known address in the Netherlands: Plattenburg 2, 9784 TC Noordwolde GN, immigrated to Canada March 24, 1954.</p> <p>BERKEL van. Mr. Johannes, born April 2, 1929 in Leiden, last known address in the Netherlands: Wijngaardenlaan 9, 2252 XJ Voorschoten.</p> <p>BEUKER. Mr. A., born April 14, 1928.</p> <p>BOOT. Mr. David T., born July 17, 1944, last known address in The Netherlands: Hoogvliet, immigrated to Canada December 31, 1986.</p> <p>BORG. Mr. L., born October 9, 1929.</p> <p>BREUKERS. Mr. Hubert Frans Marie Joseph, born September 13, 1928, last known address in The Netherlands: Weert, immigrated to Canada October 6, 1953.</p> <p>BRUGMAN. Mrs. Johanna, born August 17, 1924 in Leiden, last known address in the Netherlands: Leiden, immigrated to Canada August 19, 1946.</p> <p>BUIST. Mr. J., born March 17, 1929.</p> <p>BLIMA. Mr. A.B., born March 4, 1929.</p> <p>DOORNBOOS. Mr. P., born December 27, 1929.</p> <p>HELMUS. Mr. Jacob Hendrik, born March 23, 1932, last known address in the Netherlands: Langestraat 40, 9804 PL Noordhorn, immigrated to Canada August 29, 1988.</p> <p>HUITENGA. Mevr. Regina Cornelia, born July 27, 1928, last known address in the Netherlands: Stadhouderskade 136 2, 1074 AZ Amsterdam, immigrated to Canada on April 23, 1956.</p> <p>IERLAND. Mr. J., born February 16, 1929.</p> <p>JONGE de. Hr. W., born December 21, 1928.</p> <p>KLOOSTER. Mevr. E.H., born November 22, 1928, last known address in the Netherlands: Nieuwe Veenendaalseweg 53, Rhenen, immigrated to Canada February 5, 1973.</p> <p>KRONEMEIJER. Mr. J., born October 2, 1929.</p> <p>KULICK. Mevr. Petronella, born May 30, 1927, last known address in Canada: 647 Route 202, Box 498, Hemingford, Quebec.</p> <p>MULDER. Mr. J., born June 9, 1929.</p> <p>NIEMEIJER. Mr. Lambert, born July 17, 1928, immigrated to Canada February 12, 1952.</p> <p>ROEPER de. Mr. Gerardus, born December 28, 1928 in Rotterdam, last known address in the Netherlands: Nozemanstraat 39, 3023 TL Rotterdam, immigrated to Canada June 24, 1957.</p>	<p>SCHONEWILLE. Mr. Berend, born July 4, 1928 in Coevorden, last known address in the Netherlands: Droogstraat 77, 8861 SR Harlingen, immigrated to Canada April 3, 1958.</p> <p>SCHOONENBERG. Mr. J.T., born January 14, 1928 in Hoensbroek, last known address in the Netherlands: Rembrandtstraat 6, 6415 JE Heerlen, immigrated to Canada May 6, 1960.</p> <p>SCHROOR. Mr. G., born January 12, 1928.</p> <p>SCHRIJVER. Mr. Willy, born October 6, 1939, last known address in the Netherlands: Geerttruidenberg, immigrated to Canada May 8, 1952, last known address in Canada: Mannstreet 142, Beamsville, Ontario.</p> <p>SEVENSTER. Mr. Jan, born November 18, 1928, last known address in the Netherlands: Elsendorp, immigrated to Canada June 9, 1951.</p> <p>STIENSTRA. Mr. A.J., born August 9, 1927 in Leeuwarden, last known address in the Netherlands: Gruttostraat 20, 2025 XL Haarlem, immigrated to Canada July 5, 1966.</p> <p>CONSULATE GENERAL OF THE NETHERLANDS, 1 DUNDAS STREET W., STE. 2106 TORONTO, ONTARIO M5G 1Z3</p>	<p>Accommodation</p> <p>Bed & Breakfast</p> <p>When you are in the Midland area, come and relax at our home for a night or two. We offer clean rooms, Dutch hospitality and a good breakfast. Your hosts: Hank & Eva Kruyf.</p> <p>For reservations, call or write to:</p> <p>Best Bed & Breakfast 788 Ottawa Street Midland, ON L4R 1C8 Phone: (705) 526-3395</p>	<p>Hollands of Engels</p> <p>HomeLife Benchmark REALTY CORP.</p> <p><i>Andy Driesen</i></p> <p>200-32500 South Fraser Way, Abbotsford, BC V2T 4W1</p> <p>Bus: (604) 853-7144 Fax: (604) 853-1839 Res: (604) 854-1560</p> <p>"Serving the Fraser Valley"</p> 
	<p>For Rent</p> <p>Mobile home \$800 per month. Bradenton, Florida area. 3 BR/2 baths, also den and Florida room. Washer, dryer, fridge & stove. Available winter season 93/94.</p> <p>Inquire (416) 632-6836</p>	<p>Calendar</p> <p>Sept. 25 Organ and piano concert featuring Jonathan Oldengarm and guests. At 7:30 p.m., Benton St. Baptist Church, Kitchener, Ont. Freewill offering.</p> <p>Sept. 25 Annual membership meeting, 2:00 p.m., Redeemer College, Ancaster, Ont. Registration at 1:30 p.m.</p> <p>Sept. 26 City-wide hymnsing, 8 p.m., First CRC, Sarnia, Ont.</p> <p>Sept. 29 CCBF's second annual benefit golf tournament & BBQ. Golf at Knollwood Golf, and barbecue at CRC, Ancaster, Ont. Proceeds for "Beginnings." Info.: (416) 522-8602 or fax 524-1203.</p> <p>Sept. 30 Concert by the well-known organist Diane Bish, 7:30 p.m., Benton St. Baptist Church, Kitchener, Ont. Admission \$14. Call the church at (519) 745-3792.</p> <p>Sept. 30 - Oct. 9 Western Canada tour of the O.C.M.A., directed by Leendert Kooij, with Andre Knevel at the organ. Sept. 30: 8 p.m., West End CRC, Edmonton, Alta.; Oct. 1: 8 p.m., Grace Presb. Church, Calgary, Alta.; Oct. 2: 8 p.m., Southminster United Church, Lethbridge, Alta.; Oct. 5: 8 p.m., St. John's Lutheran Church, Vernon, B.C.; Oct. 7: 8 p.m., First CRC, Chilliwack, B.C.; Oct. 8: 8 p.m., First CRC,</p>	<p>New Westminster, B.C.; Oct. 9: 8 p.m., Trinity CRC, Clearbrook (Abbotsford), B.C.</p> <p>Oct. 2 Coffee Break/Story Hour Inspirational Rally '93, at Redeemer College, Ancaster, Ont. Registration: Lena Pasma, R.R. 7, Tillsonburg, ON N4G 4H1. Phone (519) 765-4449.</p> <p>Oct. 2 Celebration banquet for the Lighthouse Centre's 25th anniversary. At the Willowdale Chr. School Auditorium, Willowdale, Ont. For info. call (416) 535-6262.</p> <p>Oct. 2 First annual reunion of all "Wapenbroeders" in Kitchener, Ont. For info. call Bert at (416) 522-2376.</p> <p>Oct. 9-10 Fortieth anniversary First CRC, Guelph, Ont. Variety night at 8 p.m., on Saturday. Thanksgiving service at 5 p.m. on Sunday.</p> <p>Oct. 9-11 Anniversary celebrations at Calvin CRC, Ottawa, Ont. Saturday: social evening. Sunday: p.m. service with guest preacher Dr. Paul G. Schrottenboer; Monday: Thanksgiving Day service led by Dr. Sierd Woudstra. Info.: (613) 224-1597.</p>



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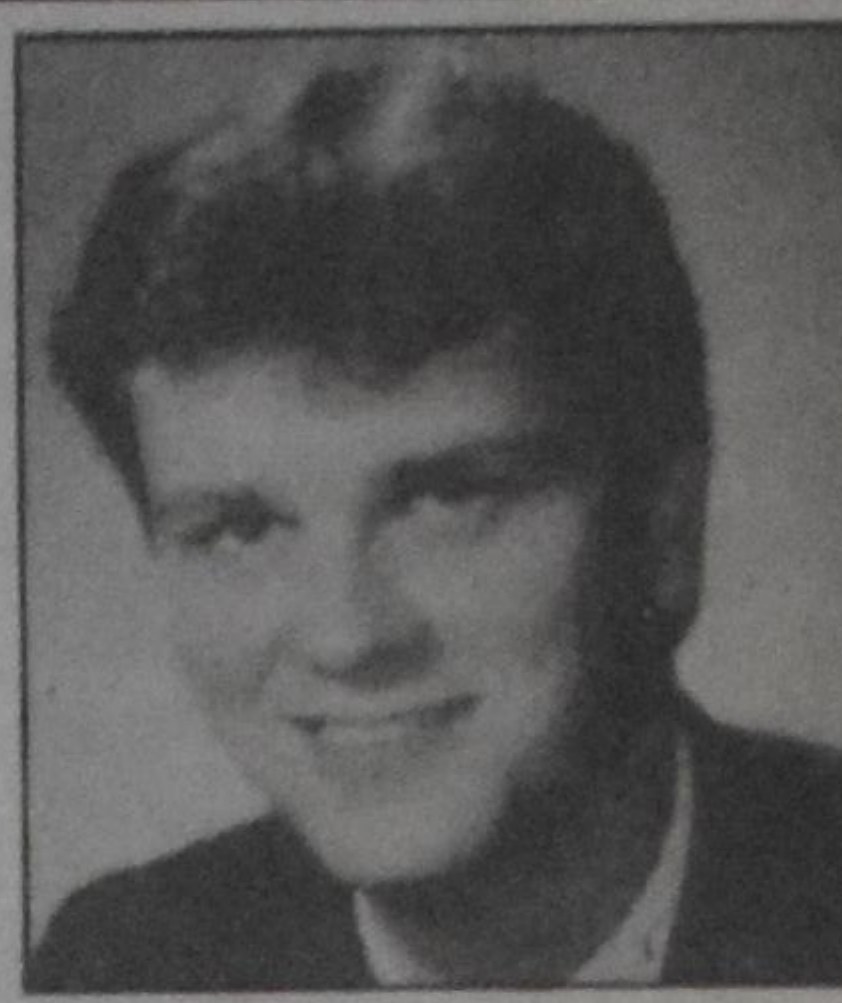





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Classifieds

Teachers	Job Opportunities	Real Estate
<p>Brantford, Ont.: Brantford Chr. School will have an opening in Grades 2/3 due to a maternity leave, commencing, D.V., January 1994. Interested applicants may send their resumes, application and/or inquiries to:</p> <p>Mr. Chris VanderVeen, Principal Brantford Chr. School 7 Calvin St. Brantford, ON N3S 3E4 Phone: (519) 752-0433</p>	<h2 style="text-align: center;">ASSOCIATE DIRECTOR</h2> <p>A challenging position, this senior management person will direct the resources of the agency including residential, day program and family support services. He/she will supervise and assist management personnel and assume full responsibility of the agency in the absence of the Executive Director. Bethesda is a provincial society and currently serves 150 disabled people and their families.</p> <p>The successful candidate will have extensive experience and education in the field of disability, will have solid leadership and management skills and will demonstrate a mature Christian perspective including a strong vision in honoring and dignifying disabled people.</p> <p>We offer an attractive salary that includes good benefits. A portfolio of information will be sent upon receipt of your resume by October 15. For information please call or write:</p> <p style="text-align: center;">Bert Altena, Executive Director Bethesda Christian Association for Handicapped People 201, 31667 South Fraser Way, Clearbrook (Abbotsford) British Columbia, V2T 1T9 (604) 850-6604 Fax: 850-7242</p>	<div style="display: flex; justify-content: space-between;"> <div> <p>CARL VANDERGoot Associate Broker</p> <p>1-800-667-1801 anytime</p> </div> <div>  </div> </div> <hr/> <p>RE/MAX centre city realty inc.</p> <p>675 Adelaide St. N. London, Ontario N5Y 2L4 Fax: (519) 667-1958</p> <div style="display: flex; align-items: center;">  <div style="margin-left: 10px;"> <p><i>Selling London</i> since 1985</p> </div> </div>
<h3 style="text-align: center;">Miscellaneous</h3> <div style="border: 1px dashed black; padding: 10px; margin-top: 20px;"> <h3 style="text-align: center;">ADDRESS CHANGE</h3> <div style="border: 1px solid black; padding: 10px; margin-top: 10px;"> <p>Please use this form and allow four weeks for processing request.</p> <p style="text-align: center;">Attach your present label here.</p> <p style="text-align: center;">Please indicate when new address takes effect.</p> </div> <div style="margin-top: 20px;"> <p>Effective: _____</p> <p>Name: _____</p> <p>New Address: _____</p> <p>City: _____</p> <p>Prov.: _____</p> <p>Code: _____</p> <p style="text-align: center;">mail to: Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1</p> </div> </div>	<h2 style="text-align: center;">SEEKING A NEW PASTOR</h2> <p>Living Hope Chr. Ref. Church, a new congregation in Peterborough, Ont., is searching for its first pastor. We are a congregation of 45 families. Our highest priorities are preaching, leadership training in various areas, and relating to the youth. Please send inquiries to:</p> <p style="text-align: center;">John Breukelaar 309 Leon Ave. Peterborough, ON K9L 1L9 Phone: (705) 748-9374</p>	<h3 style="text-align: center;">Events</h3> <div style="display: flex; align-items: center; margin-top: 20px;">  <div style="margin-left: 20px;"> <p>COUNCIL OF CHRISTIAN REFORMED CHURCHES IN CANADA</p> </div> </div> <p>The Council of Jubilee Christian Reformed Church, St. Catharines, Ont., plans to convene the fourteenth biennial meeting of the Council of Christian Reformed Churches in Canada on November 22-26, 1993.</p> <p>In response to a request from the synodical study committee about an assembly for Canada, delegates will also participate in consultation deliberations about the future shape of the Council of Christian Reformed Churches in Canada.</p> <p>An open conference on the ministry of racial reconciliation in the Christian Reformed Churches in Canada is to precede the meeting on November 19 and 20. All sessions are open to readers' participation.</p> <p>Council calls on the churches to pray for the assembly and prior conference on Sunday, November 14 and 21.</p> <p>Inquiries about agenda may be directed to the office of the CCRCC, Burlington, Ont. Info. line (416) 336-2920.</p>
<h3 style="text-align: center;">Real Estate</h3> <div style="text-align: center; margin-top: 20px;">  </div>	<h3 style="text-align: center;">HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL</h3> <p>Hamilton District Christian High School invites applications for the vacant position of School Secretary. We are pleased to consider all applicants who demonstrate respect for young people, enjoy being of service to others, are self-directed, use pleasant telephone manners and are proficient in WordPerfect 5.1. A job description and other details are available upon request. Please respond, prior to October 2, 1993, to:</p> <p style="text-align: center;">Mr. Jim Vanderkooy, Principal, 92 Glancaster Road, Ancaster, ON L9G 3K9. Tel. (416) 648-6655 or Fax (416) 648-3139.</p> <hr/> <div style="border: 1px solid black; padding: 10px; margin-top: 20px;"> <p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen</p> <p>Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p> </div>	<div style="border: 1px solid black; padding: 10px; margin-top: 20px;"> <p>Attention: All subscribers and advertisers</p> <h3 style="text-align: center;">NEW AREA CODE = 905</h3> <p>Bell Canada has decided to split the 416 area code. Metropolitan Toronto will keep the 416 code but all other areas formerly served by that code will switch to area code 905. From now on, please contact us at these numbers:</p> <p style="text-align: right;">Tel. (905) 682-8311 Fax. (905) 682-8313</p> <h3 style="text-align: center;">CHRISTIAN COURIER WILL SKIP TWO ISSUES</h3> <p>In addition to the four issues skipped during the 1993 summer, please note that Christian Courier will not publish on October 22 and December 31. Please continue to observe normal deadlines.</p> <p style="text-align: right;">Stan de Jong Manager</p> </div>

News

Enrolment at Reformed colleges holding steady

Bert Witvoet

ST. CATHARINES, Ont. — Enrolment at Reformed post-secondary schools in North America is stable according to latest figures. Registrars are neither alarmed nor elated.

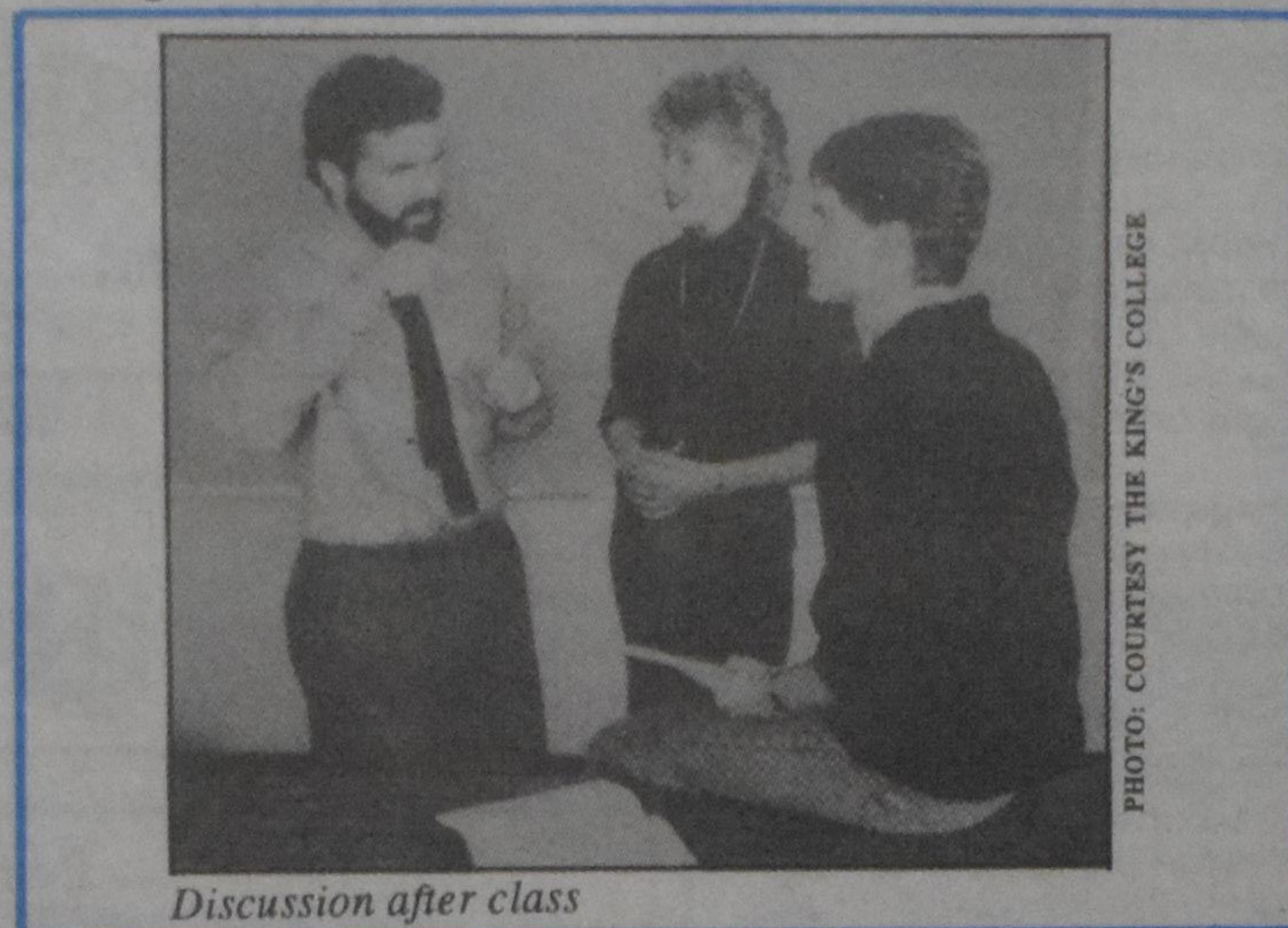
Dordt College, located among the cornfields of Sioux Center, Iowa, has gained the second largest increase among the Christian colleges. Last year the enrolment stood at 1077 (all figures include part-time students unless otherwise indicated); this year it's at 1104 — an increase of 27.

According to Jim De Young, this year's enrolment at Dordt is the most diverse. Enrolment of Canadian students tops 150, with 89 coming from Ontario. Foreign students come from Australia, Indonesia, Japan, Mexico, the Netherlands, Nigeria, Uganda and Russia.

Calvin College, in Grand Rapids (also known as the "Jerusalem" of the Christian Reformed Church), Michigan, reports 3730 students, five more than last year.

What is encouraging here, according to registrar Evelyn Diephouse, is that this year's freshman class has over a hundred more than last year's.

The campus of Trinity Christian College in Palos Heights, Ill., was struck by lightning last



Discussion after class

PHOTO: COURTESY THE KING'S COLLEGE

week, so the computers were not functional at the time of this report. However, Dr. Bootsma's office reports an enrolment of 608, which is 37 more than last year and the highest increase of all Christian colleges.

At the Reformed Bible College, also in Grand Rapids, ten more students than last year have enrolled. This year's enrolment of 196 is not an all-time high, though. The '80s saw a decline in enrolment, but things have leveled off, says Connie Scheurwater. This year's breakdown of Canadian students has not yet been determined, but last year it was 39, she says.

A slight drop

The most northerly of the Reformed Christian colleges, The King's in Edmonton, Alta., reports that enrolment went down from 441 last year to 420 this year. This was a bit of a surprise, says Carolene Kuschminder, as the college has just moved into the new facilities of the renovated and expanded Capilano Inn.

Officials at the college think one reason may be that the University of Alberta has dropped its entrance requirements from 70 to 65 percent average (in contrast to university trends elsewhere in Canada). They also think that enrolment may have been hurt

by the fact that Grant MacEwen College, a community college offering transferable arts and science courses, has consolidated and moved to brand-new facilities in the city.

Nevertheless, staff members at The King's report an atmosphere "charged with the same electricity as when the college began in 1979," says Kuschminder. This electrical charge did not knock out any computers, however.

Redeemer Reformed Christian College in Ancaster, Ont., reports that its enrolment is down by 10 this year for a head count of 473. The college had its highest ever enrolment (almost 500) two years ago when tuition was significantly lower.

The Institute for Christian Studies, a post-graduate school in Toronto, says that its enrolment is about the same as last year's with 40 full-time and 10 part-time students.

Enrolment of foreign students is down a bit, says administrative assistant Janice Leach, because of the downturn in the world economy. Still, she says, the Institute has students from Indonesia, England, the Netherlands, Korea, the U.S. and Japan in addition to 10 Canadian students.

News Digest

Irene Bom, column editor

Commies see red

OTTAWA — The Communist party of Canada plans to ask an Ontario court to help save it.

The party plans to run eight to 12 candidates across the country and Elections Canada must deny registered status to any party which fields candidates in fewer than 50 ridings.

Movieguide rates moral values

ATLANTA — A new viewing guide rates films according to their moral as well as entertainment value. Proponents of the guide, produced by the Christian Film and Television Commission in Atlanta, Ga., say it understands popular taste better than *Newsweek* and *Entertainment Weekly*.

Free Willy, according to the guide, "emphasizes the principles of love, acceptance, restitution and redemption as well as the importance of family and an emphasis on the proper and kind treatment of animals." *Dennis the Menace* shows "families intact and functional and respect for authority, friendship and responsibility."

In 1992, six of Movieguide's top 20 picks ended up among the top 25 grossing films of the year.

Ontario Christian schools fight for funds

Irene Bom

TORONTO — Ontario Christian school representatives are hoping the latest legal battle by a coalition of independent schools, which wrapped up last Monday, will result in an outpouring of provincial government funds.

But so far they aren't holding their breath.

"When it was all over, there was some hesitancy as to whether we had even gained their ear on the funding question," reports Ralph Luimes, public relations coordinator for the Ontario Alliance of Christian Schools (OACS).

The OACS joined representatives of Jewish schools to urge a panel of appeal court judges to overturn last year's ruling by Ontario Court judge William Anderson. Anderson

stated that the current funding scheme impairs the constitutional rights of religious-school supporters but is permissible because it is aimed at preserving the public school system.

Aggressive questioning

While Luimes says he was "pleased to see a lot of interaction from the bench," he admits that many questions were "rather aggressive, and rather undermining at times," especially of the appeal position.

"The judges' biases were clearly evident," agrees Gerald Vandezande, a spokesperson for the Ontario Multi-Faith Coalition for Equity in Education that backed the appeal of the OACS.

"They interrupted constantly and practically made the case for the government," he says.

Supporters of the appeals included the Canadian Jewish Congress, the OACS, the Ontario Federation of Independent Schools and the Multi-Faith Coalition.

On the other side were lawyers for the Ontario government, the Metropolitan Toronto School Board, the Ontario School Boards Association and the Canadian Civil Liberties Association.

Different strategies

While none of the members of the ad-hoc appeal group wanted to blame the others' presentations for possible negative verdict, the different strategies of each were evident.

Luimes called "dicey" the attempt by Jewish school representatives to argue from a one-time, constitutional man-

date directed at uniting English and French Canada.

As well, he questioned the distinction on the Jewish side between academic and religious courses of instruction.

"They are arguing away the reason for their separate existence," he asserts.

OACS lawyer David Brown argued that faith and knowledge are integrated. He explained that Christian Reformed parents start Christian schools in obedience to the CRC Order that tells parents to instruct their children in the Lord. The current funding thus amounts to religious discrimination.

That argument has strategic flaws as well, says Vandezande, whose coalition fights for religious freedom in public and independent schools.

"Our principle is Christian

education, not an independent school system," he explains.

Linking the question of funding to a denominational requirement only feeds the common fear of church and state being merged, says Vandezande.

He favours negotiations with the government to a court verdict which, if negative, "would give us very little room to manoeuvre."

But OACS executive director Guldmond defended the OACS opting for a legal battle, stating that independent schools are necessary because Ontario's current NDP government "has no intention of negotiating seriously."

A verdict is expected in January. Both sides expect the decision to be appealed and to be taken to the Supreme Court of Canada.